

C To my very louynge
and dere beloued felowla-
bours in the worde of God, and
brethe in Christ, William Tenyns
Deane of the Cathedraall church in
Gloucestre, Ihon Williams, doc-
tour of the lawe, and Chauncelour
and to the rest of all the churche ap-
poynted there to serue the lyvinge
God, with al other, Archedeacons
Officiales, Deanes, Perlons, Wy-
cars and Curates, wythin this the
Kyngs Maiesties diocese of Glou-
cestre, grace, and mercy from y^e lord
ouer lyuyng in the blood of Iesus
Christe, our onely Sauyoure.

If the daungers and
perylles of Sapncte
Pauls tyme, dere be-
loued, mynistred and
gaue occasion vnto hym, for too
feare of the losse of suche people
as then were conuerted vnto y^e
knowledge and vnderstanding
of goddes holye worde, least by
A. II. negly



The Epistle.

neglygence or corrupt doctrine
of the bishops & pastours, they
might be seduced and broughte
into erreure, Doubtles the daun-
gers of thys oure tyme, that be
not onely to be feared, least such
as knowe the truthe, be by er-
roure seduced and brought from
þ truthe, or els by continuance
in vngodly lyfe, continue in the
truth in vaine: but also that the
most part of people be yet igno-
rant and not conuerted vnto þ
truthe, Quld minyster and yeue
occaspon vnto vs a great deale
more to be vigilant and circum-
spect, not onely to kepe those in
truth, to whome god hath reue-
led it: but also to winne and con-
uert with all prayer, diligence,
preachyng, and other instructi-
on, such as yet be ignoraunte &
out of the way, vnto the truthe
and

to the Ministers.

and knowledge of gods worde.
And so muche þ rather because
we se by experience, and also fele
it in our selues, that the iust god
is offended & angrie wyth our
synnes, and wyll not be conten-
tyd w these troubles, miseries
and crosses that alredye he lay-
eth vpon vs, but doeth doubtles
prepare and make readie many
more and more greuous. Our
office therfore is to be dilygent
and circumspecte for the people
of God, and nowe the hande of
god beyng stretched furthe, to
admonyshe the flocke committed
vnto our charges in tyme, least
they die, & their bloud required
at our handes. Certeyn I am þ
our synnes be þ only cause, wher-
fore this moste iust god is offen-
ded, and certeyn we be that the
only way and meanes to please

A.iii. and

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and quiet him again, is to leaue
and washe away oure synnes.
What the synnes of þ people be
where with all god is thus offē
ded, you that haue þ ouersyght
of theym, knowe: or ye oughte
to knowe. I meane not too des-
cende particularly to any sinne,
leaste peraduenture I myghte
seme too be temerous and ouer
hardye, too iudge more then I
perfittly know, or els in naming
suche synnes, as many good sim-
ple people haue notte heard of,
might rather lerne to augment
the euill they knowe, then too
lerne the good, they know not.
It is the duety of euerie good
pastoure and curate, dilygently
to searche and knowe what ver-
tue is most mete to be commen-
ded, & what vyce most to be re-
prehended in þ church þ he ser-
ueth

to the Ministers.

neth. I wyl leave therfore the
ynknown euils vnto me, to the
shepherd of euery parish, requi-
ryng hym to marke the synnes
of the people after. and by the es-
timation of gods word, & ther-
by too pondze the condytyon of
his people, lest that he cause the
and do the same hym selfe, swa-
lowe a Camel, and be choked w
a flece: leape ouer a blocke, and
stumble at a strawe. Before all
things, se that the people know
theyr commaundementes, and
the workes thereof, appertay-
ning vnto god in the fyrst table,
that they honour no wong nor
false god, nor yet the true god, a
wong waye: but as he hath co-
maunded hym selfe, in the olde
Testamente, and the newe,
And also that they auoyde all
suche synnes, faultes, and dysor-

A. iiii.

bedi-

The Epistle

bedyence, as be contrary to the
commaundementes of God, in
the second table. And for a help
vnto you, and also to the people
in this behalfe, I haue set furth
here the. xiii. Chapyter of S.
Paule to the Romaynes, wher
he intreateth of all the seconde
table, and Dewtye of a chrystian
manne, howe he should vse hym
selfe with, and towardeg al soz-
tes of people. Most hartily prai-
ing you, and also in gods name,
and the kinges maiesties name
commaunde you, that as many
as serueth any cure wⁱn this di-
ocese, he can not for lacke of lear-
ning or excercise, teche nor prea-
che hym selfe too the people the
lyke doctryne, that they doo e-
uerye Saterdaye and Sonne
daye, reade vntoo the people
thys. xiii. Chapyter, as I haue
here

to the Mynisters.

here set it furth, that the people
may learne to knowe, loue, and
fear the better the kinges Ma-
iestie, and other suche magistra-
tes as be by hym appoynted o-
uer the people. And all suche as
God hath geuen grace of prea-
chyng vnto, in theyr sermons,
shall oftentymes inculcate and
perswade thys argumente and
rule of obedience vnto the peo-
ple. And the cause why, I haue
written in this Chapter, more
then an other, and thinke it be-
comyng expedient to be now taught
vnto the people, is the greate
and daungerous offences and
synnes of the rycher sort of peo-
ple, and alsoo of the poore, both
in thys shiere, and other the kin-
ges Maiestyes, in this realme.
And certayne I am, that bothe
of theym shall dye eternallye, yf
they

The Epistle

they amende not. Wherfore to
Delyuer my soule, I geue suche
as be commended by god and k
kings Maiestie vnto my charge
warning of the iudgement and
dampnatio to come befoze. The
ryche man so incrochith, gathe-
reth together, and obteyneth so
muche into hys owne handes,
that he alone possesseth þ earth
lyueth thereby, and hys poore
neyghboure readye too dye for
lacke, so that he is brought into
Cantalus paine, meat & drinke
ratel and corne inough of euery
syde of hym, yet shall rather dye
for lacke then þ vnsatiable and
neuer contented, couetouse per-
sons wyl prync the y goodes so
as poore men, they wylues and
they Chyldren maye be hablan-
to by resonable penitworches of
Goddes aboundaunte plente
an

to the Ministryers.

and riches that he bringeth out
of the earth. These men excepte
they repente, can not be saued,
nor be partakers of the merites
of Christes passion. For God
would the riche to geue vnto
poore, But oure men that care
neyther for god nor the kynges
lawes, wil neyther geue nor sell
what so euer necessite do requi-
re. If thei wold not care for god
des word, yet should they haue
respect to Nature and to thre
countreie, though the poore
man be not a ryche man, yet is
he a Christian, and thy countrey
man, of whom nature and coun-
treyshepp requireth the to haue
compassion. The poore manne
partlye prouoked by necessite
and nede, and partlye of vn-
christyan hatred and dysdayne
he hathe at hys neyghbours
wealthe

The Epistle

Wealthe and prosperitie conspy-
ryth, worketh, prouoketh & de-
syreth by al meanes to oppresse
and robbe his richer neighbour
and wyl by force, strengthe
treason, sedytion, commotyon,
assemblaunce, and gatheryng to-
gether of suche as he is him self
agaynst goddes lawes, goddes
ordinaunces, Magistrates, and
superioure powres, take awaye
and vsurpe euery mans goods,
he careth not howe. Not reme-
mbering the iudgemente and ter-
rible dampnation of god, for his
so doing, and that it is his boun-
den duetie too suffer and beare
suche needes and necessities, as
god layeth vpon vs for our syn-
nes. And that vpon payne of
hell fyre, noo manne shoulde re-
uenge hys owne wronges, but
commend him selfe to god, who
can

to the Ministers.

can and wyll heare the prayers
of the pooze in theyr troubles
and neades. And that they
shoulde offer theyr supplicat-
ions to the Kynge's Maiestye,
and to suche other as be appoin-
ted for the redresse of suche op-
pressyon and wronges: and not
too take weapons, armoure
and force agaynste GOD and
hys ordynaunces. In case the
Kynge's Maiestye and the rest
appoynted too see pooze men-
nes causes redressyd, wyll not
hearken too theyr clamoure,
doutles the Ire & vengeaunce
of god wyll punyshe them, and
so much the rather if the people
quietly and obediently comend
their causes vnto him, & whych
yf they do not, they perishe eter-
nally. For there is no traytoure
nor seditious man can be saued
but

The Epistle.

but obediēte & quiet men shall
inherit the kingdom of heauen,
and suche as suffer wrong, and
not such as do wrong, or intend
to reuenge by strengthe, they
own wrongs. Therfore to keep
the people of thys diocese from
the displeasure of god and thei
king, and my selfe from euerla
sting dampnatio, I require you
most dilygently to teache them
this Chapiter euerie weke, on
part of it, the Saterday at Eu
song: the other, the Sonday at
the morning praiser, and þ third
part, the sonday at Euen song.
Thus fare ye al wel. & god geue
vs grace all, well too dyschar
our offices comended unto you.
I praye for you wth all my heart,
brother and felowpreacher.

Jhon Gloucestre

Annotations in p. xliij.

Chapiter to p Romaines.

The Prologe.



The office and buetye of a christian man, is conteined in twoo partes. The firste, that he vse himselfe aright and reuerently with God.

The second, that he vse hym comely and honestly to man. In the Epistle to p Romaines from p beginning Sainct Paul hath fullye and sufficiently declared the duty and offyce of man, towards god: to wards the end, he declareth how we may honestly do our duties towards men. Sothe these offices must diligently be knowen and exercised. And because a Civile and outwarde lyfe, seme it neuer so honest, is mere and verye hipocrisie, and can not please god, except the mynd and soule inwardly be well affected towards hym, I thinke it conuenient brieuely to declare wherin Sainct Paule in this Epistle doth put the religion of the heart of man, towards God: and then we shall the better descend vnto suche duties and offices, as appertaineth to al manner of persons as well publyque as priuate.

First,

The Prologe.

Mathe. 9.

Roma. 11.

Roma. 6.

Ephesian. 2.

1. Ioan. 4.

Roma. 5.

Fyrste, Sainte Paule perceyuerth that grace and promises of God can not be knowen of man vntyll suche tyme as he be brought to acknowledge and dyspleasure of his sinnes. The phisicion and phisicke be vnpromysable vntoo suche as knowe not that they be sicke, as Christ sayd, I came not to call the iust, but synners to repentance. Therefore we must know the wounde of our soules, and the syckenes of lynne, before we can get any profyt by the grace of God. We must confesse that all men and women, ercept Christ, are borne the chylderne of ire and of goddes dyspleasure, and that we be aboute fyrr vs lynne, that alwayes repugnerth the spyrte, wherby we are acertaigned that we be alwayes subiect vnto syn as Sainte Paule sayth, he concluded all men vnder synne, because he might haue mercy vpon al. Seing we be all sinners the reward of synne, is death, Saint Pauls conclusyon where he saythe, we are borne al the chylderne of Gods dyspleasure, is true. Howe then may we be deliuered from thys great Ire and dyspleasure? By the mercy of god the father wardes vs, that fyrste loued vs, or we lo

The Prologe.

met hym, whiles we were yet his enemyes. But what is that, where with all we may be annexed and reconciled vnto god, by his mercye, when there is noo good thyng in vs, but all fylthy and sinnefull? It is Iesus Christ, y^e sonne of god, moste derebeloued, in whome the father is contented, and by whom he is reconciled vnto all synners that repent and beleue his promyses, for the merites and shedyng of Christes blud, his derebeloued sonne. After that, we se and perceyue so great a mercy and pitie of our heauenly father, y^e would not fauoure nor spare his onely sonne, to die for our redemptiō, but gaue hym to the most cruell and vyle death of the crosse for vs, how shuld not we trust in so mercyfull a father in all oure troubles and aduersities, whether they be of bodye or soule? Whye should we not call vpon so mercifull a god? If we do thus amend our liues, beleue his promyses, & study a better life, we shal not onely be saued by his mercy, but also glad to see hym, and walke before him in innocencie and purenes of life: and also obediently and quyetly in the world, y^eue reverence & loue to all persons accordyngly.

Math. 3. 17.

Ephe. 1. 2.

Col. 1. 2.

Roma. 8.

Philip. 2.

Math. 11.

Luc. 11.

The Prologe.

to whom honoure, honoure: to whom
loue, loue: to who iustyce, iustice: to who
mercy, mercy. Vnto this christian quye-
tues, reuerence, loue and feare, doth all
the scripture exhorte vs, and chiefly this
presente iiii. chapiter to the Romaynes.
For the understanding wherof the bet-
ter, I note at the beginning a certain dy-
uersitie and difference of persons. There
be, and euer hath bene some publike per-
sons, & some pryuate persons. Publike
persons, be those that beare any offyce,
rule, regiment or Dominion, in a comon
wealth, as a kyng with all his iustices,
Iudges, Sheriffes, Baylyues, Consta-
bles, and other. Pryuate persons, be such
as be subiectes, and under these officers.
These two persons must be diuersely ve-
wed, and the duety that is due vnto y^e one
is not due vnto the other in ciuell respec-
tes. And leing we must lyue with bothe
these persons and states appointed to be
in the world by almighty God, Saincte
Paul in this chapiter is very diligent to
teache and instructe us howe we shoulde
lyue accordingly in truely and honestly
towards them bothe.

The diuision of the chapter

- Partes.**
- 1 Why the superioure powers should be obeyed.
 - 2 How we be debtors of loue to the publyke person & Magistrate, & to the pryuate person that is a subiecte, indyfferentlye.
 - 3 Conceynerth an exhortation to innocencie and honestie of life, that the truth being once knowen and receiued, every man shuld abstayn and kepe him self fro filchynes and uncleane lyfe.

The first part, concerning the obeydence of Magistrates.

Et every soule submit him selfe vnto the authoritie of the higher powers.

The text.



Asint Paul pronounceth generallye, that euerye soule, that is

B.ij.

to

Annotations in the,
too say, every man shuld be obe-
dyent vnto the hygher power.
In a kyngdom, and monarchie,
where one is appoynted to rule
all the subiects of y^e same realme,
are bound to obey the one kyng
appointed by god, of what con-
ditiō, state or degre, so ever they
be, as the king him self, is bound
to be obedient vnto the lawe, &
vnto God, where as the lawes
be not contrary to y^e law of god
and y^e lawe of nature. And here
is no exception to be made. No
man in a kyngdom is or ought
to be privileged or exempt from
y^e obedience of the kyng, which
is the hygher power. And the
ecclesiasticall lawes that do ex-
empt and priuelege ony spiritu-
all (as they be called) or tempo-
ral person frō this general rule
Every man be obediente to the
higher

riii, to the Romaines.

higher power, is damnable and
hereticall; manifestlie condem-
ned by the worde of God. For
Christ & his apostles paid tri- *Mat. 17. 22.*
bute and other duties vnto þ *Roma 13.*
higher powers of the earthe.

And the powers that here
Saint Paul speaketh of, be not
onely kynges and Emperours
but all such as be appoynted to
ony publike office and common
regymente, eyther for a kyng,
where as is a kyngedome, or in
the place of a kyng, where as þ
state of the commune wealth is
noo monarchye, but a rule and
dominion, commended to many
To all these Saint Paule com-
maundeth obedience, honour, re-
uerence, and loue too be borne.
And this is specialli to be noted
in Saint Paule, þ he sayth sym-
ple and playnly, we should obey
B.iii. the.

2. Paral. 21.

2. Paral 36.

Annotations in the,
the hygher powers to confute,
argue, & reprehensive those that
cloke and excuse their inobedye-
ence, eyther for þ age of the ru-
lers, or els for condytpions and
maners of the rulers. And that
aige dischargeth no man for in-
obedience, the worde of god de-
clareth, howe that he was pre-
sent to helpe yonge kinges, and
to defende them in theyr vnder
age, as it is to be sene by kynge
Josias. Also God punyssheth
yonge kynges as often as they
walke not after hys word, as it
is to be sene by Jehoiacin that
was crowned in þ eight yere of
his age, and within thre monethes
and tenne dayes, for the synnes
he comytted befoze god, he was
take prisoner by Nabucadnozor.
Euen so was Manasses beyng
of. xii. yeres of aige. Neyther
Doth

riii. to the Romaines.

Both the maners & condition of
þ magistrates excuse our inobe-
dience, though they be nought.
For Paule byddeth vs loke vp
on the power and autoritie of þ
hygher powers: and not vpon
theyr manners. And S. Peter
commaundeth the seruauntes
to obeye their maisters though
they be euil. So Ioseph obeyed
Pharao, & Chyriste our sauour
Pilate, Saint Paul, the Empe-
rours of Rome, Caligula & Ne-
ro. And whē S. Paule comaun-
dith vs to be obedyent, he mea-
neth not only we should speake
reuerentlye and honozably of þ
higher power, or make curtesye
vnto him, but to obey the lawes
set furth by the powers, except
they commaund things against
gods lawes: then must we obey
more god then mē, & yet not to
crue

i. Peter, 2,

Actes, 5,

Annotations in the,
strive and fight wth the magistra-
tes: but suffer patientl^y death
rather then to offende God: or
els oure obedience is nothinge
but hipocrisie and dissimulation
Who wold accept his own chil-
des making of curtesy, when all
his factes be contrary to his co-
maundemente. What Maister
would be content, or thinke his
servant did his dury in putting
of his cappe, and in his doing co-
temneth all his maisters lawes
and commaundementes. The
lawes of a magistrate be of two
condytpions and sortes: eyther
they concerne God, or man. If
they concerne or appertayne to
god, either they be according to
the word of god, or contrary to
y^e word of god. If they be accor-
ding to y^e word of god, of necessi-
tie and bondage, vpon payne of
dampnati-

xiii. to the Romaines.

Dampnatyon, they muste be obeyed. If they be repugnaunt to the worde of god, they shulde not be obeied. Yet rather shuld a man suffer Deathe, then to defende hym selfe by force and violence resystinge of the superiour powers, as Christ, his Apostles and the prophetes dyd.

If the lawes concerne and appertayne vnto man, and vnto things Ciuil, they must simple without exceptyon, be obeyed, except they repugne, and be contrary to the lawe of nature. As Pharaos lawes & commaundement was to the midwyffes that shuld haue killed all the men chyl dren that the women of Israelites broughte furthe. Seynge Sainte Paule commaundeth vs to gyue obedyence vnto the higher powers, howe muche be these

Exod. i.

Exod. 22.

Annotations in the
these men worthy hell fyre, that
resyste theym both wyth hand
hearte, and tonge. In the booke
of Exod. the people is comaun-
ded not too speake yuell of the
hygher powers, rede the place
and lerne to detest and abhorre
those renneagats that in euer
tauerne and tappe house, speake
oute theyr blasphemous & tra-
iterous talkes, agaynst the ma-
gistrates, when they should ra-
ther loke vpon their owne faul-
tes, and studie to amende them.
And also praye God to doo the
same in the magistrates, that
myght please him of his great
mercye. to amende and redress
all thynges that be amysse.
After that Sainte Paule hat
generally commaundid all me-
too be obedyente to the hyghe
powers, he shewyth the cause
wherfor

xiii. to the Romanes.

wherfore they shuld be obeded.

For there is noo power *The text*
saith he) but of god. The
powers that be, are ordey
ned of God. whosoever
therfore resysteth power,
resistyth the ordinaunces
of GOD.

Because that naturally there
is in euerye man a certayne de-
sire of libertie, and to lyue wyth-
out subiection, and all maner of
lawes, excepte souche as please
him selfe, Saynte Paule is not
contente generally too exhorte
and commaunde all men too o-
bedience of the hygher powers
but yeueth manye greate and
weighty causes, wherfore men
shuld be obedyente and in sub-
iectyon vnto them.

The

Annotations in the

The first is because the office
of a magistrate, is by ordinance
of god: and seeing all the ordinance
ces and powers of God, are to
be obeyed, necessarily it followeth
eth that without all tergiversa
tion, hipocrisie, and collusyon, by
the Magistrate must be obeyed
except we will say in some respec
tes, god is not to be obeyed. Of
this reason of Saint Paule, we
must note, fyrst the dignitie and
honour of a publike persō, that
by his office and place is the ordi
naunce and appointment of god
And therfore the Magistrates
be called goddes in by holy scrip
ture. For no man can come too
the officie of a magistrate, but by
the permission and sufferance
of God. Many tymes some per
sons come vntoo the place of a
ruler, by false and preposterous
meanes

Exod. 22.

Psalme .82.

xiii. to the Romaines.

ceanes, as those do that for a
conuate lucre, or priuate hatred
or other, put vp the selues, and
to pull downe those that god hath
appointed. But suche vngodly
summyng to honour, god suffe
reth and appointeth for the syn
nes of the people, such euell and
discēblyng hipocrites to reigne
But let the king & Magistrate
be as wicked as can be deuysed
and thought, yet is his offyce &
place the ordinaunce & appoint
ment of god, and therfore to be
obeyed. And as it is the subiec
tes duety to obey them, so is it
their dutye too watche and be
circumspecte, that they trouble
nor vnquiet any thyng in the
offyces contrarie to the worde
of God, whose officers they be.
In case they doo, although the
Subiectes maye not, nor vpon
payne

Annotations in the
payne of eternall dampnation
ought not by force nor violence
to resist the officer in his high
power, yet he should, and is bound
to thinke hym selfe, that God
can and wil as wel reuenge the
abuse of his office in him, as pu-
nyshe the subiecte for the diso-
bedyence of his ordinaunces to-
wardes the hygher power.
If it be true that Sainte Paul
sayeth, the hygher power to be
the ordinaunce of god, it is verie
damnable iniquitie, that for any
pryuate affection or other iniust
oppressyons for any man to de-
pose the magistrates from their
places and honoure appoynted
by god, or els pryvily or openly,
craftely, or violently to go about
to chaunge or alter, y^e state and
ordynaunce of God: and there
wythall God is sooze offended
as

iii. to the Romaines.

It doth appere by the grud-
dyng and murmurynge of the
people agaynste Moyses, in the
deserte, the whyche thoughtes
and conspyres of the people,
agaynste their Magistrate and
gouernoure, the Lorde punys-
hed wyth deathe, and kyled
theym all befoze they came too
the lande of Canaan. For euen
as kynges and Magistrates
be appoynted and ordeyned of
God, euen soo be they also de-
fended by hym, as it appeared
by Dauid, Josaphat and o-
ther. And the sedition and trea-
son redounded alwaies too the
destruction of y^e people at leng-
the, as it is to be scene in Absolō
Architophel, Catiline Brutus,
Cassius, and other that destroy
ed not onely the selues, but also
the people

Samuel, 8.

Num. 14.

2. Samuel
17. 18.

Annotations in the
people by suche treason and dis-
obedience against hys ordynaunce
and appoyntment of god: as ye
maye see here by the texte of
Sayncte Paule that folowyth
which is his seconde cause why
the higher powers shulde be o-
beyed. And as he sayd first, they
shulde be obeyed, because theyr
place and autorite is the ordy-
naunce of god: so now in hys se-
conde cause he sheweth, what
great danger & perill it is, too
resyste and disobeye Goddes
ordynaunces.

The texte.

And they that resyst shal
receiue to the selfes dani-
nation.

As thoughe he hadde sayde,
lest ye shulde thynke it a lyghte
thyng, and but a triffling mat-
ter to wythstand and disobeye
the

xiii. to the Romanes.

the magistrates, vnderstand ye
th in your so doing ye withstand
and fight against god, and ther
fore ye prouoke iudgement and
vengeaunce agaynst your selves,
& be culpable and gilty of gods
euerlastynge dyspleasure, yf ye
repent not, and yeeue ouer your
obstinate & disobedyent rebelly
on. Here Saynte Paule hath
set furth the end and successe of
sedytion, treason, conspyracie, &
rebellyon, too saye, destruction
both of bodye and soule. Whom
is hable to contende and fighte
wyth God, and overcome him.
Is not he onely almightye, and
onely strength.

Absolon with a thousand trai
tours against one true subiecte
preuailed not against his father
Dauid, but dyed the death of a
traytoure. Euen so dyd those
whom

Math. 26.

Annotations in the
whom before I named. And as
S. Paule speaketh here, so speaketh
Christ to Peter. He þ striketh
with the swerd. That perish
by the swerde, if gods word be
trewe (as it can not be false) all
such as do by thought, word, or
deede, intend to trouble, vnquiet
chaunge, auiter, moue or resyste
the ordinaunce of god, which is
the Magystrates and hygher
powers, must nedes of necessite
peryshe, as well in this worlde
as in the worlde to come, excepte
they repente, and cease from
doynge of yuell. Nowe goyth
Saynt Paule fourth wyth the
texte.

The texte.

For rulers be not to be feared
of such as do well, but
of suche as do euill.

By these wordes Saynt Paul
Decla

iiii. to the Gomaines.

declareth two thynges. fyrste
he warneth the Magystrate of
hys offyce, leaste when he shall
perceyue it to be y^e ordynance
of god, and that no man should
more resiste and contrary it, the
to resyste and contrarpe God,
shuld ware arrogante & proude
and beginne to fauour and flat-
ter hym selfe to mouche vnder
the title and pzetence of Gods
power. But God forbyd sayeth
Saynte Paule, that the magy-
strate shoulde thynke ony suche
thyng, he shoulde remember
rather that he is appoynted to
hys place to defende, helpe, and
preserue souche as be good, and
punyshe souche as be noughte
and euyll. Thys commaunde-
mente dyd GOD commaunde
to the hygher powers in the
commune wealthe of the Isra-

C.ii.

elytes

Annotations in the

Israelites, and that they should not lyfte by theyr heretes aboue their brothers, but to vse indyfferencie and iustice, wyth all indifferently, wythout exceptyon of persons: as ye maye reade in the holy scripture.

Exod. 18

Nume. 27.

Deu. 1. 16.

and. 17.

2. Par. 39.

Psal. 72.

8. 101.

The second parte of Sainte Paules wordes commendith þe magistrates for their vtilite & comodite in þe comune wealth, bycause that by their autorite puel doers amonge the people are punyshed & corrected: that honelle & true men may lyue in rest and quietnes. And for thys commodytie and necessarie vse we be bound to obey them. For thzough their diligence, labour & paynes vnder God, we eate, heare the word of god, labour, bynge by youth, householdes be in quietnes, the goodes ther
of

iiij. to the Romaines.

of, with Cities, townes, and vil-
lages of the realme. These com-
modities be great, and worthy
of thanks, specially to god, and
then to the hygher power.

Saint Paule foloweth his pur-
pose with these wordes.

Wylte thou be wyth out *The textet*
feare of þe hygher power:
do well then, and so shalt
thou be praysted of them.

Where as before he said þe high
power was a fear to euil doers
in these wordes he sheweth, how
mē may be wout fear of the ma-
gistrates, to saye, if men do wel,
for well doing pleaseth goddes
order, and goddes order beyng
pleased, feareth not, nor punys-
sheth þe wel doer. And where as
Saint Paule speaketh of feare
to the hygher power we muste

C.iii.

under

Annotations in the
vnderstand, that fear is of two
sortes. One is yf loue and good
wyll annexed and knyt wyth re-
uerence and loue, and this fear
is onely in godly and vertuous
men that delyte too be ordered
and ruled after the order & ap-
pointment of God.

The other feare is annexed
wyth spyte, hatred, enuie, and
dysdayne, that wyssheth there
were no order, lawe, nor Magi-
strates, and those that be to de-
stroy them, or to brynge theym
out of credyte and estymatyon
amonge the people. This feare
is wicked and dampnable, and
a testymonye of an yuel and ene-
med conscience, and forbydden
here in thys Place by Sainte
Paule. Sainte Paule contynu-
eth in the comendatyon of the
magistrates saying.

For

riſi. to the Romaines.

For he is the mynnyſter of *The texted*
God, for thy wealth.

Here Sainte Paule addeth
an other commendatyon of the
hygher power, the whych con-
ſyſteth in twoo members, wher
foze he ſhoulde be obeyed. The
fyſte is, becauſe he is the My-
nnyſter o. God. The ſeconde, be-
cauſe he was inſtytuted and ap-
poynted by God, for the wealth
and commodyte of the ſubiecte
In thys, that Saint Paule cal-
leth hym the mynnyſter of God,
he putteth the ſubiecte in mynd
agayne, that whoo ſo euer con-
tempne o. dyſobeye the hygh-
er power, contempnyth and dyſ-
obeyeth GOD. And ſo ſayeth *Luc. 19.*
Chriſte, who ſo contempnyth
ſuche as I appointe and ſende,
contempnyth me. And the ſame
C. iiii. ſayd

Deut. 17.
1. Cor. 4.

Annotations in the
saide God vnto Moses. They
haue not cast of the, but me. Also
the magistrate there is warned
too take hede, he doo nothyng
but as the minister of god, too
rule & gouerne after his word.
For this god requyrezeth of hym
that he be a faythfull mynister.
And when so euer he begyn to
war laughty, haulty, arrogane
and proud, let hym remember
Sainte Paules wordes, that
he is but a minister.
And where as Sainte Paule
sayeth, the Magistrate is or-
dained for the wealthe of the
people: he must take hede of the
ende where vnto he is appoy-
ned, and be in dede as god wold
hym to be, a wealthe & saluatyon
of þ people, to defend iust causes
& to condemne suche as be vn-
iust, to remoue false & superstiti-
ous

riii: to the Romaines.

our religion, and to plant true
and godly religiō, to maintaine
suche as profyt the church and
locke of Christ, and to remoue
such as hinder and deceiue the.
Saint Paul now prosecuteth
hys matter, and sheweth whoo
shuld feare the hygher powers
with these wordes.

If thou do euyl, then fear *The text.*
for he beareth not a sword
for noughte: but he is the
minister of god, to take pu
nishment of them that do
euyl.

Euen as Sainte Paul saith
here, that the cause of feare too
an euyl man, is that the Magi
strate beareth a swearde: Euen
so doth he declare that it is not
enoughe for the Magistrate
to

Annotations in the
to beare a sword, but to vse and
execute the sword, as the syn-
nes of the people requyre, too
punyshe and kyll them, yf the
lawe so fynde them gyltpe: and
for feare of the vse of þe swerde
whych is not in vayne, they
should kepe euyl doers in obe-
dyence and feare, and so muche
the more, because he is the in-
pyster of God, and hys punysh-
mente is the verpe hande and
wyll of god, when he punysbeth
euell doers. And it is not he þe
kylleth, but god, whose place he
occupieth, being a magistrate &
higher power. For god comaun-
dyth him to punysh, & not to fa-
uoure suche euell and naughtye
persons.

It is very diuillishnes to ac-
cuse the magistrates of euell do-
inges, when they punysh or put
to

Exod.

23.22.

Leuiti.19.

20.

Deut.19.

iii. to the Romaines.

Too Death yuell Doers, seying in
their this Doing, thei be none o-
ther, but gods Ministers. And
where as the scripture forbyd-
deth punishment & reuengyng,
it meaneth that no priuate man
should reuenge his owne cause,
nor fight at his pleasure, but ra-
ther suffer wronges, if the lawe
will not redres it. And if þe iudge
and magistrate in a cause of the
lawe, for lucre, feare, loue, frend-
ship, or any other respect, kil ani-
man that is not worthye by the
lawe to die, the iudge and Ma-
gistrate is a verie murtherer.
And so he is, yf he saue any man
that the lawe condemneth. For
he is as S. Paul saith, a mynys-
ter of God, who neuer saucth
one, & condemneth þe other in lyke
causes. S. Paule when he hath
sufficiently declared þe dignity &
honour of

Annotations in the
of the higher power, gathereth
by two necessary causes more, &
the Magistrate is to be obeyed
with these wordes.

The texte. Wherefore ye muste nedes
obey, not for feare of ven-
geance onely, but also be-
cause of conscience.

The one cause wherefore we
must obey, is the feare of payn &
punishment, the which the Ma-
gistrate must minister by his com-
maundement of God, vnto all
suche as disobey and contemne
the ordinance of God.

The other is conscience, for
although the magistrate do not
se nor know, how thou doest di-
sobey & breake the order of god
or els if thou couldst by power
and strength, overcome the ma-
gistrates, yet thy conscience is
bound

xiii. to the Romanes.

bound to obey, and that for many causes. first, because the magistrate is the ordinance of god then because dysobedience and breaking of goddes lawes, troubleth the publike and commune peace, & yeueth other stomake and incouraging to dysobey. All these euils folowith dysobedience, the which of conscience, we are bound to excheu & auoide.

There be some so indurate & past grace, that thinke them selues not bound to obey thys order and higher power, appoynted and commaunded of God: but doubtles those shall perishe with their capitaines, as Archtophel did with his Absolon.

If þe hygher power comaund any thyng contrary vnto gods worde, they should not be obeyed. Notwithstandynge, there should

Annotations in the

Should be suche modestie and sobernes vsyd, as shuld be woute al violence, force and rebellion. As Peter & Jhon vsyd, saying. God is more to be obeyed then man. And so in saying of truth, they continued in y^e truth, wout moving of sedityon and suffred death for y^e truth, as Fabiane & Cipriane, holy martirs, & recordes of god, suffred in Affrica vnder Decius the Emperoure of Rome. How we are bound in conscience to obey the. S. Paul declareth farther, saying.

The text.

And euen for thys cause paye ye tribute, for they are goddes ministers appointed to y^e same purpose. If we were not bound in conscience to obey them, we shuld not nede to pay tribute vnto the, but seing we ought to pay tribute

xiii. to the Romaines.

taxes and subsidies we knowe
they do defende vs agaynst all
force, violence, & wrongs of our
enemyes. Therfore tribute is a
note and knowledge of our obe
dience, which we must pay wyl
lyngly and gladlye of dutye as
Christ sayth, geue vnto God, &
which is gods, & to y^e Emperour
that which is the Emperours.

Sainte Paule sheweth the
cause why tribute oughte to be
payed vnto the hygher powers
because, sayth he, they be ordey
ned of God, to preserve and de
fend the cōmon welth, in peace,
& quietnes: to punyssh the yuel
and to defend the good. And
without the magistrates helpe
thys can not bee doone, as ye
maye read, In the booke of the
iudges, howe the people fell in
to all myschiefe, when they wan
ted

Cap 3.

The second
parte of the
Chapter

The texte.

Annotations in the
wanted a lawfull Magistrate &
superior power, and every man
did as it seemed best in his owne
eyes. And in the Prophet Esai
the lord threateneth y^e wycked
Hierusalem, because there was
none in it, worthy to beare rule
Euen as subiectes be bound to
obey this higher power, so must
the higher power alwaye take
hede that vertue and good mē
be commended, and euyl men
with sinne and disobedience, pu
nished. Nowe foloweth the se
cond part of the Chapter.

¶ Due to every mā ther
fore his duty, tribute,
to whō tribute belongeth.
Custom, to whō custom
is due: fear, to whom fear
belongeth: honoure, too
whom

xlii. to the Romanes.

Whom honoz perteineth.

When Saint Paule hath sufficiently tolde vs our duties to þ higher power, he descendeth from that particularitye, & one sorte of persons, to a generalitie howe we should do our duties to all maner of persons. Fyyste generally he sayeth, we should geue euery man hys due. Then numbzeth he certeyne kindes & particulers of duties. Tribute we owe to kynges and Magistrates, that must we faithfully paye, or els the wythholders commytte thefte, and therfore Christ payed tribute. Custome is the reuenues or proffytes that commeth by land, or trade of merchaundyse, and in thys point, fayth must be kepte to all men, accoꝝdyng to the lawes appointed by þ hygher power.

D. I.

feare

Annotations in the;

feare is due vnto **GOD**, the
kyng, to parentes, and to all o-
ther of whome we be holpe in
bodie or soule, and so is honcur
due lyke wyse. Therfore sayth
the lawe, feare **GOD**, honoure
the kyng, honoure father and
mother. &c. Arise to a hoare hed
Sainte Paule breakith his dis-
putation of duties, and wyll ta-
rpe no lenger in y enumeration
and numbyng of the partes
and particulars of dewties, but
referryth altogether to charity
in thys wyse.

i. Peter. 2.

Exodi. 20

The texte.

Owe nothing to ony mā
but to loue one the other.
As though he had sayd. what
nedeth it to wyte mouche of
dutyes, contractes, of bynges,
lendynges, and such other lyke
thynges. Let charytye be the
rule of all these thynges, vnto
the

xiii. to the Romaines.

the whyche, if the subiecte sub-
myt hym selfe, he wyll vse hys
hygher power none other wise
than he wolde be vsyd him selfe
if he were an hygher power: the
hygher power, the subiect none
otherwise then though he were
a subiecte hym selfe, what so e-
uer thynge agreeth wyth cha-
ritye is good. What so euer
agreyth not wyth charytye, is
yuel. But many meene can not
tel what charite is. And therfore
it is no merueyl though al their
doynges be agaynst charitye.

Charytye is a feruente desyre
and earnest studye to doo well
vnto all men, yea, even with the
hurte of hym that doyth it, if
necessitye soo requyrezeth, as
Saynte Paule teacheth.

Phil. 2.

And Saynte Ihon sayeth,
Christe gaue his lyfe for vs, and

1. Iohn. 3.

D. ii.

we

Annotations in the,
we ought to geue ours, for our
brothers. The effectes, proper-
ties, and conditions of thys cha-
ritie, Saynte Paule sheweth,
and saith, Charitie suffereth,
will not do yuel for yuel, lokyth
not her owne proffyte, charytie
wyll not conspire nor work trai-
terously, but praye for thē that
persecute her. &c. Thus Saint
Paule declareth that we be Deb-
tours to kepe peace and quiet-
nes amonge oure neyghbours,
and to do all men good as long
as we lyue. If we makyth vs
free before god in Chryste Jesu.
Charitie maketh vs seruantes
to oure neyghbours for the loue
of Chryst. Saint Paul proueth
by examples, that charitie shuld
be the rule of all oure Doynge
with these wordes that folowe.
For

xiii. to the Romaines.

For he þ̄ louyþ an other The text.
fulfylleth the lawe. For
these commaundementes
thou shalt not commit ad
uoutry, thou shalt not kil
thou shalt not steale, thou
shalt not beare false wyt=
nes, thou shalt not desyre
and so fourthe (if there be
anye other commaunde=
mente) they are al compze
hended in thys sayenge,
loue thy neighbor as thy
selfe.

A wonderful commendation
of charytye, þ̄ who so obseruyth
her, fulfylleth the whole lawe.
meanynge the lawe that apper
taynyth for the duety and offi=
ces

Annotations in the,
res to be Done betwene man, &
man. And not that any man can
satisfie the lawe before God, sa-
uing only Christ, no, nor al par-
tes towardes man: for no man
louyth hys neyghboure, so fre-
quently, as the lawe of God re-
quyrez. Yet S. Paule sayeth
we fulfil the law when we giue
our selues earnestly and holly,
as much as lieth in vs to worke
the lawe. And then our lacke &
imperfection shal be perfeted &
accompted ful and sufficient for
Christes sake: he addeth yet an
other Comendation of charitie
The texte. **Loue hurtyth not hys
neyghboure.**

That is to say: he that hath a
Christian loue can not hurt his
neyghboure. By thys rule men
may know whether they haue
charytie

riii. to the Romaines.

charitie, or not: for in case we de-
minish the goodes of our neygh-
bours whether they be of hye
body or hye soule, or els of hye
possessyons, honoure, place, or
dignitie. Or yf we increase not
these goodes towardes al men
if we maye, there is no cha-
ritye in vs. Or els, if we dy-
mynish the not theyr puelles and
troubles, as we maye, eyther if
we do the puelles in any sorte by
our selues, or by other, we haue
no charitie in vs. By this rule
we maye now knowe, whether
we loue our brothers, or not: &
duely examyning our selues we
shall se howe farre we be from
charitie, and that it is an easye
thyng to speake and talke of
charitye, & a very hard matter,
to practyse and leade our lyues
accoordinge to charitye.

D. iiii.

For

Annotations in the,

For if we had as much charity
as we profess to have, we should
satisfie all the lawe, as Saynt
Paul sayth.

The text.

Therefore is love the ful-
fyllinge of the lawe.

Meanynge by the lawe, the se-
conde table of x. commaunde-
mentes, in the which is contey-
nyd the duety and offyce of eve-
ry manne, to all maner of per-
sons, of what condityon so ever
they bee. As for the lawe of the
fyrste table, whych conteynyth
the relygion of GOD, feare,
faythe, love, prayer, obedyence,
pacyence, ryght vse of Sacra-
mentes, wyth souche other as
apperteynyth onelye vnto god,
and be the fountayne and ozy-
gynall of all good workes. For
here hys argumente and state
is

xiii. to the Romanes.

is to tell what men shulde do to men, and in the fyrste table is declared what manne shoulde do to god, fully and sufficiently these two former partes, sufficiently declared by Saint Paul he folowyth wyth the thyrde parte of the chapyter, whyche conteynith an exhortation vnto Innocencie and honestie of life.

*The thirde
parte of the
Chapiter.*

BEcause we know y^e season howe y^e it is tyme we shuld awake now out of slepe.

The texte.

Hetherto Saint Paule hath taught how christian men shuld behaue them selves, not onely to wardes the publycke person; the kyng and magistrate, whō they be bounde to honoure and obey: but also towades priuate persones, that beare no offyce
D. v. whome

Annotations in the
whome they be bounde to loue.
And that the same obedience, to
þ higher power & loue towards
al men, may the better preserve
& continue, he addeth now an ex
hortation to honest liuinge, and
godly conuersation. which he ta
keth metaphorically, or by simili
tude of the tyme: Saying, it is
mete we shuld liue honestly now
for it is time, meaning by þ time
the season and tyme, wherein the
grace of god in Christe Iesu, is
preached and opened to þ world
the which shuld not geue vs oc
casion of wickednes & sinne: but
rather wake vs out of our slepe
and to reare vs out of synne.

Here marke what the apostle
calleth slepe, and what too ryle
and wake out of slepe. Sleape
is a stupoure and deadenesse of
the mynde that restyth, and is

xlii. to the Romaines.

A slepe in yuell and myschpese;
and careth not for the lawe, nor
wyll of God, but will folow rell
gyon of wyll, phantasies, hido-
latrye, superstition, ignorance
and all vngodlye conuersation,
wyth out all feare, feelynge, or
remorse of goddes displeasure.
In thys slepe restyth al Idola-
ters, obstinate, dyonckyn, Coue-
tous, enuious, seditious, trayte-
rous, adulterous, sclaūderous,
proude, & negligente persons, &
fele not nor repent not, though
thei be sunk doune euē to & bot-
tom & very dregges of these y-
uels. fro this slepe & gospel of
Christ prouokith, excitith and
stirreth, if obstinacy haue not in-
durid & made hard our hartes.
And wold haue vs to correct &
amend our self & idolatrical iud-
gemēt in religion fro our willes
to honesty

Annotations in the
honestie and obedience, and to a
new lyfe, that we might be new
creatures in the lord, and to be
ready to al seruice & obedience,
both of god and his word, that
we myght haue a true old and
patriarchall, prophetical, and a-
postolicall fayth, like feare, lyke
loue, lyke obedyence of the ma-
gistrates, and lyke charitie, to-
wardes all menne. For all they
that walke not in these vertues
slepe yet in their sinnes, and ne-
uer felte yet the light of the gos-
pell, whose meruaylouse na-
ture and condytion: Sainte
Paule sheweth in the wordes
that folowe.

The texte.

For now is our saluatiō,
nerer thē whē we beleued
As though he had saied of con-
gruence & decentnes, it is mete
that we shuld now lyue honest-
ly

riii. to the Romaines.

ly and godly in all loue and obedience, for our saluation is now nerer vnto vs by the preaching of the gospell, which sauyth vs by Christ, thē it was before time by preaching of the lawe or philosophie, whē we thought to be saued by the ceremonyes and workes of them. Of this text of Saint Paul, we se what is the nature and condition of all men that then they muste truste and hope whyles they be in a false religion, so did the Jewes seke to be saued, and required iustice of the lawe. So dyd the Pharises and exalte theym selves aboue Christ and his Apostles. Therefore, S. Paule saith here, then when we beleuyd, to say by the workes of the lawe & the doctrine of men, we should be saued. But thyng saith was an errour & lye
for

Roma. 10.

Annotations in the

for we know our saluation to be
by the preaching of the gospel.

Luke. 24.
Roma. 1.

The second, we lerne of these
words is, þ̄ onely þ̄ gospel we
weth & openeth vnto vs our sal
uation, & doth not deceiue vs, &
therefore it is called þ̄ power of
god, to al þ̄ beleue. Let vs ther
fore embrace & receiue this only
gospel obediently & thankfully.
which þ̄ lord willed his apostles
to teche vnto al þ̄ world, & wyl
led þ̄ their successours shuld do
þ̄ same, as they do neuer almost,
þ̄ more pitie. S Paule tarieth,
and goeth furth wyth his meta
phore and figure, saying,

The text.

The nyght is passed, and
the day is come nygh.

The nyghte is called þ̄ tyme
of false doctryne & ignorancye,
in which men liue naughtely vn
puny

iiii. to the Romaines.

punished, whereas the trewe
lyghte, Christe and hys worde
is not preached, there the grea-
test vertue is accompted vyce,
and vice accompted for vertue,
and sinnes rebuked, are excused
and extenuatyd. Soe is all
true iudgement taken from the
world, for in the night no man
can iudge colours. In pappistry
ye se matrimonye iudged to be
incest, the vse of goddes creatu-
res fleshe and suche lyke, to be
heresye. Agayne, manifest Ido-
latri taken for the honourynge
of God: Honkerye for perfyte
lyfe: Whoredome, for mockery,
and not worthye a halfe peny
pardon. &c. The daye that
Sainte Paul speaketh here of,
is the time wherein the Gospell
of Christe is opened to y world,
the whyche byngeth not onely
true

Annotations in the
true doctrine, but also lyfe euer
lastynge. For Christ is the light
of the world. If then Christ the
verye sonne and bryghtenes of
God, hath illumynated vs, we
must, sayth Saint Paul, diligēt
lye walke in hym, and lyue an
honest and vertuous lyfe, as he
exhorteth earnestlie in the wor-
des that folowe.

The text.

Let vs therefore caste
awaye the dedes of darke-
nes, and let vs put on the
armoure of lyght, as men
walkyng honestlye in the
day lyght: not in eatynge
and drynckynge, neyther
in chamberynge and wan-
tonnes, neyther in stryffe
and enuyenge. 10 AP 67

Thys

